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Joseph F. Kutherford



Comments by J. F. Rutherford

AUTHOR OF
CREATION DELIVERANCE
RECONCILIATION GOVERNMENT
PROPHECY LIGHT
and other books

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First printing 1,000,000 copies

7

Publishers

WATCH TOWER

Bible and Tract Society
International Bible Students Association
Brooklyn, New York, U.S.A.

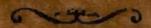
Also

London, Toronto, Strathfield, Cape Town, Berne, Magdeburg, and in other countries.

"Then shall the Loro go forth, and fight against those nations, as when he fought in the day of battle."—Zech. 14:3.

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"O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory."—Ps. 98:1.



VINDICATOR

Those who are members of Jehovah's organization and who faithfully perform their part of participating in the vindication of his name may properly be designated as vindicators. Christ Jesus is the Head and the Chief One, and therefore he is the great Vindicator, and the work done by the earthly members of his organization is very insignificant; yet the prophet of God gives attention here to the temple company, both head and body, manifestly for the comfort and encouragement of the remnant on the carth. The builders of the temple of Jerusalem had been in captivity and were now released. Those who now have part in the building of the real temple,

and who are yet on the earth, were once in captivity, and these now bring their little all, pictured by the silver and gold, to be used in connection with the temple work. "And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and so into the house of Josiah the son of Zephaniah." (6:9, 10) The captives have returned and come

to Zion, which is God's organization.

The names given in this verse of the prophecy are significant. "Heldai" (evidently the same one called 'Helem" ["Strength"] in verse fourteen) means "worldly; enduring; long-lived"; the name "Tobijah" means "pleasing to Jehovah"; the name "Jedaiah" means "Jehovah has known; Jehovah cares (for him)". The meanings of the names of these mentioned appear to apply collectively to the remnant. "Heldai," the remnant, being in the world and having a transient existence here, is no part of the world but endures through Armageddon, and hence is long-lived. "Tobijah" is pleasing to God because of his faithful devotion to Him; and "Jedaiah" signifies not only that God knows the remnant, but that he cares for and preserves them. The three men named had come from Babylon and evidently had been sent as a delegation by those Jews remaining in Babylon, and had come to observe the work on the temple which had then been resumed. Zechariah was commanded to go into the house of Josiah and there to do certain

things to Joshua the high priest and do them in the presence of these three men, which they would later report to their brethren remaining in Babylon. Evidently the house of Josiah was chosen and used because the temple was not then complete. The house was a priest's house, "founded by Jehovah" (which the name "Josiah" means), and well pictures Jehovah's priestly house, the remnant, the members of which are now in the secret place of the Lord, hidden and

protected by him.

This delegation being gathered into the house of Josiah, Zechariah was directed to "THEN TAKE SILVER AND GOLD, AND MAKE CROWNS, AND SET THEM UPON THE HEAD OF JOSHUA THE SON OF JOSEDECH, THE HIGH PRIEST". (6:11) It seems probable that this silver and gold had been collected or contributed by the three men and brought by them, because verse ten says, "Take of THEM." The Revised Version of verse eleven agrees with this, reading: "YEA, TAKE OF THEM SHIVER AND GOLD." The fact of the coming of this delegation of three men years after the original remnant had returned from Babylon, and after the temple work had been resumed, suggests that the three men pictured the same ones as those represented by Esther and Ruth. (See verse 15.) Corresponding to this, members of the faithful remnant class, who are scattered throughout the earth, and therefore are in the world but not of it, come and present themselves unto the Lord and offer their contribution to the work of Jehovah's King and kingdom, and this was

foreshadowed by the use Zechariah made of the

silver and gold brought to him.

Zechariah made "crowns [A crown, Roth.]" and set it on the head of Joshua the high priest, thus picturing the crown on the head of Christ Jesus. (Ps. 21:3) The setting was done by Zechariah and suggests that it is the remnant that calls attention to the fact that Christ is crowned king and has come. This the remnant do after the coming of the Lord Jesus to the temple, and particularly after 1922, when they cried out: The Lord is in his temple; advertise the King and his kingdom!" Now it is seen that Jehovah crowned Jesus in 1914, and the remnant bear witness to that fact, even as Heldai, Tobijah and Jedaiah on returning bore testimony before those men remaining in Babylon. Jehovah now commands that "all men should honour the Son, even as they honour the Father". (John 5:23) This is symbolized by their contributions of silver and gold.

Zechariah was commanded to speak to the high priest and to do so in the presence of and for the benefit of the three men who were there as witnesses and who pictured the remnant now on the earth. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the Man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord." (6:12) At the time Christ the Stone was laid in miniature Pilate said: "Behold the man!" (John 19:5) At the time Christ Jesus the anointed King, the

Stone, was laid in completion Jehovah says: "BEHOLD, THE MAN WHOSE NAME IS THE BRANCH [A.R.V., margin, Sprout]." Jesus Christ is the Sprout or Branch of Jehovah. It was not Zerubbabel of the house of David that was crowned, but Joshua the high priest that was crowned. This proves that David's natural house was merely typical and that The BRANCH is Jehovah's direct Offshoot, his Chief Officer and great High Priest for ever after the order of Melchizedek. It was in 1914 that Jehovah sent forth The BRANCH out of Zion, and which is an insignificant "sprout" in the eyes of the earthly rulers, but he shines in the temple of Jehovah and shall vindicate Jehovah's name.

The words in the prophecy "out of his place" mean 'out of Zion', that is to say, Jchovah's universal organization from which Christ Jesus is taken and made the Head of the capital organization, and grows up out of the top thereof. (Ezek. 17:22-24) This prophetic picture particularly shows that after the crowning of Jesus as King by Jehovah, and after the casting of Satan out of heaven, he must come to Jehovah's temple as a crowned King and as High Priest and as Judge of the house of God. Here he brings the faithful into the temple and prepares them to take a part in the work of vindicating Jehovah's name. These witnesses of Jehovah, pictured by the three men, must bear testimony to others of the world, and that is what they are now doing.

Zerubbabel and Joshua the high priest prefigured one and the same person, to wit, Christ Jesus, who is "a priest upon his throne" and fills the office typified by Melchizedek. (Heb. 7:1) "EVEN HE SHALL BUILD THE TEMPLE OF THE LORD; AND HE SHALL BEAR THE GLORY, AND SHALL SIT AND RULE UPON HIS THRONE; AND HE SHALL BE A PRIEST UPON HIS THRONE; AND THE COUNSEL OF PEACE SHALL BE BETWEEN THEM BOTH." (6:13) As builder of the temple he is clothed with majesty. honor and glory, and he bears the commission and the responsibility as the great Vindicator of his Father's name. "And they shall hang upon him all the glory of his father's house. . . . And he shall he for a glorious throne to his father's house." (Isa. 22:23, 24) Christ Jesus tills the two offices of king and priest, and there is no conflict between the two; hence it is written: "AND THE COUNSEL OF PEACE SHALL BE BE-TWEEN THE TWO OF THEM." (Roth.) The counsel or purpose of both offices is peace. As sacrificing priest he is the way for man to be at peace with God. (Eph. 2:14) He completes the atonement work in heaven as the royal priest; as God's King he rules and destroys Satan and his organization, which has long been the disturber of the peace, and he will establish peace on earth and good will toward men'. He is "King of Salem", meaning "King of Peace" (11eb. 7:2); "and his name shall be called Wonderful Counsellor, . . . the Prince of Peace." (Isa. 9:6,7) He is the Vindicator and brings everlasting peace by fighting for it.

Zechariah made from the silver and gold contributed a crown for the high priest, and this served as a memorial of the faithfulness and devotion of the contributors. "AND THE CROWNS [CROWN, Roth.] SHALL BE TO HELEM [another name for Heldai], AND TO TOBIJAH, AND TO JE-DAIAH, AND TO HEN [another name for Josiah] THE SON OF ZEPHANIAM, FOR A MEMORIAL IN THE TEMPLE OF THE LORD." (6:14) These men had shown their faithfulness by coming from Babylon to the Lord's house in "the day of small things", when the temple was hardly begun. (Hag. 2:3) The Lord shows his appreciation of their devotion and also that of Josiah (Hen), the son of Zephaniah, who allowed his house to be used on this occasion. These men pictured the faithful remnant who share with Christ Jesus in the honor bestowed upon him by Jehovah, and for which faithful ones he reserves "a crown of righteousness". (2 Tim. 4:8) And this they receive upon the appearing of the Chief Shepherd. (1 Pet. 5:1-4) They must continue faithful, seeing that no man takes their crown. It is "FOR A MEMORIAL IN THE TEMPLE OF JUITOVALE", showing that the four men named are honored with recognition in Jehovah's sanctuary, and shows that the remnant are now gathered together under Christ at the temple and are at the same time heirs of the kingdom and jointheirs with Christ Jesus. This is symbolized by

The work of these men did not end with their contributions of silver and gold. They had to

witness the crowning of Joshua and to hear the words of the prophet, and now it devolved on them to return and bear testimony to others of what they had learned. This shows that the remnant, whom these men foreshadowed, must engage in the witness work, testifying to others, and this after they have received enlightenment; and this is supported by the concluding words of the prophecy, to wit: "AND THEY THAT ARE FAR OFF SHALL COME AND BUILD IN THE TEMPLE OF THE LORD; AND YE SHALL KNOW THAT THE LORD OF HOSTS HATH SENT ME UNTO YOU. AND THIS SHALL COME TO PASS, IF YE WILL DILIGENTLY OBEY THE VOICE OF THE LORD YOUR GOD." (6:15) Those afar off are the ones taken into the temple after the second outpouring of the holy spirit and to whom those of the temple class give testimony. (Isa. 43:6,7; Ps. 147:2; Matt. 24:31) Those who are thus gathered come and do temple service. These fill up the places of others who might have been of the temple, and who were engaged in the Elijah work, but who were negligent and stumbled over the Stone and have been talking about "character building" since, and have been set aside. There were some at Jerusalem who concluded that it was 'a time to dwell in ceiled houses and let the temple lie in waste'. (Hag. 1:4) Such foreshadowed the ones who have been obtaining "rest" in what the Lord gave to his people prior to the coming of Christ Jesus to the temple, and who have lost the opportunity to have a place of service in the temple; and "THEY THAT ARE FAR OFF" have entered now, in

their stead, into that blessed privilege of temple service. These latter are particularly pictured

by Esther and Ruth.

The fact that Jehovah supplied all needed help for the building of the temple in harmony with the prophecy of Zechariah proves that Zechariah was a true prophet sent by the Lord. Jehovah thus vindicated his own word and now vindicates his own witnesses before "Christendom", and in this manner his witnesses have part in vindicating Jehovah's name. Jehovah's witnesses do not need to worry about when and how the many things promised will come to pass. If they are obedient to what the Lord gives them they shall see the fulfilment of Jehovah's purpose. "If ye will diligently obey THE VOICE OF THE LORD YOUR GOD"; meaning that the remnant must now be diligent in doing with their might the work which Jehovah has given them to do, regardless of what others may do. The temple will be completed in due time and Jehovah's name will be vindicated; but those who are now in the temple are required to render full obedience if they will ultimately participate in the vindication of Jehovah's word and name.



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